

Guān Shì Yīn Pǔ Sà Pǔ Mén Pǐn

(with Translation and Commentary in English)

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南無大慈大悲觀世音菩薩





THE GUANYIN BODHISATTVA OF COMPASSION

by **Bha Vana**

1. **Avalokitesvara** Bodhisattva of Compassion in the Lotus Sutra became known as GUANYIN, in China. The Chinese found it easier to think of Compassion in terms of a Loving and Compassionate woman.

GUANYIN Bodhisattva of Compassion comes to our aid when we recite with a sincere heart "Namo Guanyin Pu Sa" 南無觀音菩薩

GUANYIN also comes to our aid when we recite with a sincere heart, one of the following:—

- The Great Compassion Mantra 大悲咒
- The Mantra of Universal Protection, "Om Mani Padme Hum" 唵嘛呢叭嘧吽
- "Namo Amitabha Buddha" 南無阿彌陀佛 . GUANYIN Bodhisattva and Great Strength Bodhisattva are Amitabha Buddha's disciples and they have both made vows to help him propagate the Dharma. When we recite Amitabha Buddha's name, GUANYIN Bodhisattva comes to our aid and sprinkles sweet dew on the top of our heads, while Great Strength Bodhisattva's brilliance illumines us. **Ven. Dhyana Master Hsuan Hua:** Pure Land and Ch'an Dharma Talks, p. 27. Buddhist Text Translation Society, California).

2. Buddhists should practise the GUANYIN recitals daily and try and develop the quality of Compassion in themselves. They should not recite these recitals only when they face difficulties, problems and experience fear.

3. To recite the GUANYIN recitals in order to gain peace and happiness and good fortune and to free us from affliction, suffering and hardship is the objective of beginners of Buddhism. There is nothing wrong in this, but remember, this is the worldly, unenlightened objective of stupid (spiritually ignorant) people with strong worldly attachments. Master Hsuan Hua says that if you wish to obtain the transcendental Dharma, to return to the root and go back to the source,

then you have to undergo a bit of suffering and view worldly dharmas as less important. Don't look upon trivial problems as being as weighty. We recite the Buddha's name (and the GUANYIN recitals) in order to end birth and death (Pure Land and Ch'an Dharma Talks, B.T.T.S., pp. 6 and 18). You should only fear that you won't experience total emptiness, that you won't discard material concerns, and that you won't renounce affections.

4. The recitals can be done when walking, standing, sitting and reclining. Our minds never stop thinking. These recitals give our minds something to think about; if they have nothing to think about, they are ill at ease. We occupy our minds so that they won't indulge in other forms of false thinking and keep out the 3 mental poisons of greed, hate and stupidity. The effect of this simple practice is mental calmness and concentration which then gives rise to wisdom to discriminate clearly between the good and the bad.

5. To develop calm and concentration it is important to restrain the evils committed by the "door" of the body and the "door" of the mouth. This is done by keeping the 5 moral precepts.

(i) **To abstain from killing,** so as to cause less pain and to become kind and compassionate. Try not to kill in anger, or for enjoyment as a sport or hobby. The highest aim is to cut down on meat eating, leading to vegetarianism.

(ii) **To abstain from stealing,** to overcome greed.

(iii) **To abstain from sexual misconduct.**

(iv) **To abstain from false speech.** False speech comes in 4 categories i.e. telling lies, harsh speech said in anger or sarcasm; slandering or saying bad about others in their absence and gossiping.

(v) **To abstain from intoxicants and alcoholic drinks which damage the mind.** Intoxicants include cigarettes.

INCENSE PRAISE

香 讚

(xiang zan)

The censer's incense now is lit, perfuming the
dharma realm,
The ocean-wide host of Bodhisattvas inhales
it from afar,
Auspicious are the clouds that gather as we
now request,
With hearts sincere and earnest that all Buddhas
manifest.
Homage to the enlightened being, cloud canopy
of fragrance, Bodhisattva, Mahasattva.

(Repeat last line 3 times, and ending with a
half bow)

VERSE UPON OPENING A SUTRA

開經偈

(kai jing ji)

The unsurpassed, deep, profound subtle and
wonderful Dharma,
In hundreds of millions of kalpas is difficult
to encounter.
I now see and hear it, receive it and maintain
it,
And I vow to understand the thus come one's
true and actual meaning.
Homage to the Greatly Compassionate GUAN SHI YIN
PU SA.

(Repeat last line 3 times and ending with a half
bow)

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妙法蓮華經觀世音菩薩普門品

THE LOTUS SUTRA (CHAPTER 25):-

The All-Sidedness of the Bodhisattva Regarder of the Cries of the World —(Translation)

AT THAT TIME the Bodhisattva Infinite Thought rose up from his seat, and baring his right shoulder and folding his hands toward the Buddha, spoke thus: "World-honored One! For what reason is the Bodhisattva Avalokiteśvara named Regarder of the Cries of the World?"

The Buddha answered the Bodhisattva Infinite Thought: "Good son! If there be countless hundred thousand myriad koṭis of living beings suffering from pain and distress who hear of this Bodhisattva Regarder of the Cries of the World, and with all their mind call upon his name, the Bodhisattva Regarder of the Cries of the World will instantly regard their cries, and all of them will be delivered.

"If there be any who keep the name of that Bodhisattva Regarder of the Cries of the World, though they fall into a great fire, the fire will not be able to burn them, by virtue of the supernatural power of that bodhisattva's majesty. If any, carried away by a flood, call upon his name, they will immediately reach the shallows. If there be hundreds of thousands of myriads of kotis of beings who in search of gold, silver, lapis lazuli, moonstones, agate, coral, amber, pearls, and other treasures go out on the ocean, and if a black gale[1] blows their ships to drift upon the land of the rākshasa demons, and if amongst them there be even a single person who calls upon the name of the Bodhisattva Regarder of the Cries of the World, all those people will be delivered from the throes of the rākshasas. It is for this reason that [he] is named Regarder of the Cries of the World.

"If, again, there be any man on the verge of [deadly] harm who calls upon the name of the Bodhisattva Regarder of the Cries of the

1. Literally, "a black wind." There are six kinds of wind: black, red, blue, of heaven, of earth, and of fire.

World, the sword of the attacker will instantly snap asunder and he will be set free. Even if the three-thousand-great-thousandfold world were full of yakshas and rākshasas seeking to afflict people, these wicked demons, hearing them call upon the name of the Bodhisattva Regarder of the Cries of the World, would not be able to see them with [their] wicked eyes, how much less to hurt them.

"If, moreover, there be anyone, guilty or not guilty, loaded with manacles, fetters, cangues, or chains, who calls on the name of the Bodhisattva Regarder of the Cries of the World, they shall all be snapped and broken off and he shall be freed.

"If the three-thousand-great-thousandfold world were full of enemies and robbers, and there were a merchant chief who led many merchants having charge of costly jewels along a perilous road, and among them one man speaks forth: 'Good sons! Be not afraid. With one mind do you invoke the title of the Bodhisattva Regarder of the Cries of the World, for this bodhisattva is able to give courage to all the living. If you invoke his name, you will be freed from these enemies and robbers.' On hearing this, if all the traders together with one voice cry, 'Namaḥ! Bodhisattva Regarder of the Cries of the World!' then, by invoking his name, they will be relieved. Infinite Thought! Such is the awe-inspiring supernatural power of the Bodhisattva Regarder of the Cries of the World.

"If any living beings much given to carnal passion keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be set free from their passion. If any much given to irascibility keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be set free from their irascibility. If any much given to infatuation keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be set free from their infatuation. Infinite Thought! Such are the abundant benefits conferred by the supernatural power of the Bodhisattva Regarder of the Cries of the World. Consequently, let all the living ever keep him in mind.

"If any woman desiring a son worships and pays homage to the Bodhisattva Regarder of the Cries of the World, she will bear a son happy, virtuous, and wise. If she desires a daughter, she will bear a daughter of good demeanor and looks, who of old has planted virtuous roots, beloved and respected by all. Infinite Thought! Such is the power of the Bodhisattva Regarder of the Cries of the World. If any of the living revere and worship the Bodhisattva Regarder of the Cries

of the World, blessings will not be rudely rejected.

"Therefore, let all the living cherish the title of the Bodhisattva Regarder of the Cries of the World. Infinite Thought! Suppose anyone cherishes the names of bodhisattvas [numerous as] the sands of sixty-two kotis of the Ganges, who all his life makes them offerings of food, drink, garments, bedding, and medicaments—what is your opinion—are not the merits of that good son or good daughter abundant?" Infinite Thought replied: "Extremely abundant!" The World-honored One, the Buddha, proceeded: "But if [any]one cherishes the title of the Bodhisattva Regarder of the Cries of the World, or only for a moment worships and reveres him, the blessings of these two men will be exactly equal without difference, and cannot be exhausted in hundreds of thousands of myriads of kotis of kalpas. Infinite Thought! Such is the immeasurable, boundless degree of blessedness he will obtain who cherishes the name of the Bodhisattva Regarder of the Cries of the World."

The Bodhisattva Infinite Thought [again] said to the Buddha: "World-honored One! How is it that the Bodhisattva Regarder of the Cries of the World wanders in this sahā-world? How does he preach the Law to the living? What is the character of his tactfulness?"

The Buddha replied to the Bodhisattva Infinite Thought: "Good son! If the living in any realm must be saved in the body of a buddha, the Bodhisattva Regarder of the Cries of the World appears as a buddha and preaches to them the Law. To those who must be saved in the body of a pratyekabuddha, he appears as a pratyekabuddha and preaches to them the Law. To those who must be saved in the body of a śrāvaka, he appears as a śrāvaka and preaches to them the Law. To those who must be saved in the body of Brahma, he appears as Brahma and preaches to them the Law. To those who must be saved in the body of Śakra, he appears as Śakra and preaches to them the Law. To those who must be saved in the body of Īśvara, he appears as Īśvara and preaches to them the Law. To those who must be saved in the body of Maheśvara, he appears as Maheśvara and preaches to them the Law. To those who must be saved in the body of a great divine general, he appears as a great divine general and preaches to them the Law. To those who must be saved in the body of Vaiśravana, he appears as Vaiśravaṇa and preaches to them the Law. To those who must be saved in the body of a minor king, he appears as a minor king and preaches to them the Law. To those who must be saved in the body of

an elder, he appears as an elder and preaches to them the Law. To those who must be saved in the body of a citizen, he appears as a citizen and preaches to them the Law. To those who must be saved in the body of a minister of state, he appears as a minister and preaches to them the Law. To those who must be saved in the body of a Brahman, he appears as a Brahman and preaches to them the Law. To those who must be saved in the body of a bhikshu, bhikshuṇī, upāsaka, or upāsikā, he appears as a bhikshu, bhikshuṇī, upāsaka, or upāsikā and preaches to them the Law. To those who must be saved in the body of the wife of an elder, citizen, minister, or Brahman, he appears as a woman and preaches to them the Law. To those who must be saved in the body of a youth or maiden, he appears as a youth or maiden and preaches to them the Law. To those who must be saved in the body of a god, dragon, yaksha, gandharva, asura, garuḍa, kiṃnara, mahoraga, human or nonhuman being, he appears in every such form and preaches to them the Law. To those who must be saved in [the shape of] a diamond-holding god,[2] he appears as a diamond-holding god and preaches to them the Law. Infinite Thought! Such are the merits acquired by this Bodhisattva Regarder of the Cries of the World and the various forms in which he rambles through many lands to save the living. Therefore, do you with single mind pay homage to the Bodhisattva Regarder of the Cries of the World. This Bodhisattva-Mahāsattva Regarder of the Cries of the World is able to make fearless those in anxiety and distress. For this reason all in this sahā-world give him the title Bestower of Fearlessness."

The Bodhisattva Infinite Thought said to the Buddha: "World-honored One! Let me now make an offering to the Bodhisattva Regarder of the Cries of the World."

Thereupon he unloosed from his neck a necklace of pearls worth a hundred thousand pieces of gold and presented it to him, making this remark: "Good sir! Accept this pious gift of a pearl necklace." But the Bodhisattva Regarder of the Cries of the World would not accept it.

Again the Bodhisattva Infinite Thought addressed the Bodhisattva Regarder of the Cries of the World: "Good sir! Out of compassion for us, accept this necklace." Then the Buddha said to the Bodhisattva Regarder of the Cries of the World: "Out of compassion for this

2. The god who holds the *vajra*, or diamond club. Five hundred such gods guard a buddha, protecting him from all foes.

Bodhisattva Infinite Thought and the four groups, and for the gods, dragons, yakshas, gandharvas, asuras, garudas, kiṃnaras, mahoragas, human and nonhuman beings, and others, accept this necklace." Then the Bodhisattva Regarder of the Cries of the World, having compassion for all the four groups and the gods, dragons, human and nonhuman beings, and others, accepted the necklace, and dividing it into two parts, offered one part to Sakyamuni Buddha and offered the other to the stupa of the Buddha Abundant Treasures.

"Infinite Thought! With such sovereign supernatural powers does the Bodhisattva Regarder of the Cries of the World wander through the sahā-world."

Then the Bodhisattva Infinite Thought made inquiry thus in verse:[3]

"The World-honored One with all the mystic signs!
Let me now again inquire of him:
For what cause is this Buddha-son named
Regarder of the Cries of the World?"

The Honored One with all the mystic signs answered Infinite Thought in verse:

"Listen to the deeds of the Cry Regarder,
Who well responds to every quarter;
His vast vow is deep as the sea,
Inconceivable in its eons.
Serving many thousands of koṭis of buddhas,
He has vowed a great pure vow.
Let me briefly tell you.
[He who] hears his name, and sees him,
And bears him unremittingly in mind,
Will be able to end the sorrows of existence.
Though [others] with harmful intent
Throw him into a burning pit,

3. The following verses are not given by either Kumārajīva or Dharmaraksha. They are found in Kumārajīva's version as the interpolation of a later translator, Jñānagupta, who used a Sanskrit text written on palm leaves, while Kumārajīva had used a text written on silk from Khotan. The Nepalese text has the poetry section, but it differs widely from Jñānagupta's. Chih-i has no comment on the verses, indicating that the version of the sutra that he used did not contain them. This section may have been an independent song in praise of Avalokiteśvara that was later incorporated into the sutra.

Let him think of the Cry Regarder's power
And the fire pit will become a pool.
Or driven along a great ocean,
In peril of dragons, fishes, and demons,
Let him think of the Cry Regarder's power
And waves cannot submerge him.
Or if, from the peak of Sumeru,
Men would hurl him down,
Let him think of the Cry Regarder's power
And like the sun he will stand firm in the sky.
Or if, pursued by wicked men,
And cast down from Mount Diamond,[4]
He thinks of the Cry Regarder's power,
Not a hair shall be injured.
Or if, meeting with encompassing foes,
Each with sword drawn to strike him,
He thinks of the Cry Regarder's power,
All their hearts will turn to kindness.
Or if, meeting suffering by royal [command],
His life is to end in execution,
[And] he thinks of the Cry Regarder's power,
[The executioner's] sword will break in pieces.
Or if, imprisoned, shackled, and chained,
Arms and legs in gyves and stocks,
He thinks of the Cry Regarder's power,
Freely he shall be released.
Or if by incantation and poisons
One seeks to hurt his body,
And he thinks of the Cry Regarder's power,
All will revert to their originator.
Or if, meeting evil rākshasas,
Venomous dragons, and demons,
He thinks of the Cry Regarder's power,
At once none will dare to hurt him.
If, encompassed by evil beasts,
Tusks sharp and claws fearful,
He thinks of the Cry Regarder's power,
They will flee in every direction.

4. The same as Mount Iron Circle.

If, scorched by the fire-flame
Of the poisonous breath
Of boas, vipers, and scorpions,
He thinks of the Cry Regarder's power,
Instantly at his voice they will retreat.
Clouds thunder and lightning flashes,
Hail falls and rain streams:
He thinks of the Cry Regarder's power
And all instantly are scattered.
The living, crushed and harassed,
Oppressed by countless pains:
The Cry Regarder with his mystic wisdom
Can save [such] a suffering world.
Perfect in supernatural powers,
Widely practiced in wisdom and tact,
In the lands of the universe there is no place
Where he does not manifest himself.
All the evil states of existence,
Hells, ghosts, and animals,
Sorrows of birth, age, disease, death,
All by degrees are ended by him.
True regard, serene regard,
Far-reaching wise regard,
Regard of pity, compassionate regard,
Ever longed for, ever looked for!
Pure and serene in radiance,
Wisdom's sun destroying darkness,
Subduer of woes of storm and fire,
Who illumines all the world!
Law of pity, thunder quivering,
Compassion wondrous as a great cloud,
Pouring spiritual rain like nectar,
Quenching the flames of distress!
In disputes before a magistrate,
Or in fear in battle's array,
If he thinks of the Cry Regarder's power
All his enemies will be routed.
 His is the wondrous voice, voice of the world-regarder,

Brahma-voice, voice of the rolling tide,
Voice all world-surpassing,
Therefore ever to be kept in mind,
With never a doubting thought.
Regarder of the World's Cries, pure and holy,
In pain, distress, death, calamity,
Able to be a sure reliance,
Perfect in all merit,
With compassionate eyes beholding all,
Boundless ocean of blessings!
Prostrate let us revere him."[5]

Thereupon the Bodhisattva Stage Holder[6] rose from his seat, and went before and said to the Buddha: "World-honored One! If any living being hears of the sovereign work and the all-sided transcendent powers [shown in] this chapter of the Bodhisattva Regarder of the Cries of the World, it should be known that the merits of this man are not a few."

While the Buddha preached this chapter of the All-sided One, the eighty-four thousand living beings in the assembly all set their minds upon Perfect Enlightenment, with which nothing can compare.

- Extracted from the book 'The Threefold Lotus Sutra', translated by Bunno Kato with revisions by W. E. Soothill, Wilhelm Schiffer & Yoshiro Tamura - courtesy of Kosei Publishing Co., Tokyo, Japan.

5. The extant Sanskrit text here adds other verses, for which see Kern's translation.
6. Or "Earth Holder."

般若波羅蜜多心經

The All-Sidedness of the Bodhisattva
Regarder of the Cries of the World
–(Commentary)

Of the twenty-eight chapters of the Lotus Sutra, there is none that has been more misinterpreted than this one. Having been interpreted superficially and literally, it has been regarded as teaching an easy-going faith: anyone who calls upon the Bodhisattva Regarder of the Cries of the World will be delivered instantly from all his sufferings.

To be sure, the first half of this chapter deals for the most part with the supernatural power of this bodhisattva, declaring that if living beings keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be freed from the seven dangers of fire, water, wind, sword, demon, torture, and robbery. If they continue to revere the bodhisattva, they will be delivered from the four human sufferings of birth, old age, sickness, and death. If they revere the bodhisattva still more, they will be emancipated from the three poisons of desire, anger, and foolishness, and they will be able to obtain the kind of children they desire. When ordinary people read chapter 25 with a shallow understanding, it is only to be expected that they will fall into an easygoing faith. Such a misinterpretation of this chapter comes from their insufficient understanding of the teachings preached in the rest of the Lotus Sutra.

The causes of their misunderstanding are basically two. The first is their superficial idea of salvation, which they seek in something outside themselves. Salvation lies in our awareness of the existence of the Eternal Buddha, who is omni- present both within and outside us, and in our earnest and heartfelt realization that we are caused to live by the Buddha.

Such a firm realization leads us to true peace of mind. At the same time, our speech and conduct come naturally to be in accord with the Buddha and will produce harmony in our surroundings. The Land of Eternally Tranquil Light, namely, an ideal society, will be formed when a harmonious world gradually spreads in all directions.

True salvation comes about in this way. Misunderstanding salvation is caused by our mistakenly regarding it as meaning freedom from pain and distress through the help of some outside agency. This is just like a person who suffers from a headache caused by constipation and takes as-

pirin for the headache. He will temporarily feel relief from his headache because of the medicine, but he will not recover completely so long as he is not cured of his constipation, the root cause. In the same way, to rely completely on power outside oneself will not cause one to be truly saved from suffering, even though he may be relieved of an immediate problem.

Secondly, there is a great misunderstanding of the status of bodhisattvas. True salvation is realized only through the Buddha; this should be clear from the principle of salvation discussed above. Salvation comes from our realization of the existence of the truth, and there is only one truth. A bodhisattva is one who has a great will to save others, and he can certainly save all living beings suffering from illusion and suffering on specific occasions. Fundamental salvation, however, is not brought about except by our realization of the existence of the Buddha. How does a bodhisattva manifest his salvation to living beings? This is, of course, a salvation revealed by him to save them from their illusions and suffering on specific occasions. A much more important working of his salvation, however, is to transmit the Buddha's teachings as his messenger and to provide us with a good example of religious life. The true salvation of the bodhisattva lies in leading us to salvation through his good example.

The great bodhisattvas have perfected their virtues, and each is possessed of special virtues peculiar to him. For example, the Bodhisattva Never Despise is characterized by his practice of paying respect to others and disclosing their buddha-nature. The Bodhisattva Medicine King displays his distinctive character in his practice of repaying the Buddha's grace through his personal practice of the teachings. The Bodhisattva Wonder Sound is characterized by his practice of having a great regard for the realization of an ideal. We can model ourselves after the special virtues of one or another of the various bodhisattvas.

The Bodhisattva Regarder of the Cries of the World is not a buddha but a bodhisattva. He is one whom we regard as a model, but he should not be the object of our prayers for salvation. In this chapter, the Buddha declares the supernatural power of the Bodhisattva Regarder of the Cries of the World as a model in order to cause us to wish to be as splendid as this bodhisattva and to try all the harder to practice the teachings of the Lotus Sutra.

To keep in mind and revere the Bodhisattva Regarder of the Cries of the World is to think about this bodhisattva and to feel a longing for

him as an ideal model. To keep in mind this bodhisattva, with deep longing for him, will help improve our character. However, since ancient times most people have not interpreted the meaning of keeping in mind the Bodhisattva Regarder of the Cries of the World in this way but have revered the bodhisattva in order to be set free from actual suffering through the bodhisattva's supernatural power. This cannot be said to be true faith; true faith is much more profound.

Let us study chapter 25 with these basic points in mind. This chapter includes a few difficult or puzzling terms, but it will be enough for us to understand its general teaching and the meaning of the important points.

What Is Avalokiteśvara? The chapter begins with the following question that the Bodhisattva Infinite Thought asked the Buddha: "World-honored One! For what reason is the Bodhisattva Avalokiteśvara named Regarder of the Cries of the World?" The Buddha answered that if there are countless living beings suffering from pain and distress who call upon the name of the Bodhisattva Regarder of the Cries of the World, the bodhisattva will instantly regard their cries and all of them will be delivered, and for this reason he is named Regarder of the Cries of the World.

Kanzeon or Kannon is the name in Japanese of Avalokiteśvara, the bodhisattva of great compassion, mercy, and love. *Kan* means to behold something, and *zeon* indicates the idea of the cries of the people. These cries are not limited to people crying out aloud but include their earnest desires and aspirations. The Bodhisattva Kanzeon may be considered as the bodhisattva who, by virtue of his supernatural power, is capable of regarding or taking notice of the cries of the people whether these represent either suffering or desire, letting them be delivered from their suffering by preaching the teaching suitable to each one, leading them to their desire, and appearing in the forms suited to those to be led.

These are absolutely indispensable conditions for those who are in a position of leading others. The parents in a family must always watch over their children's health and their state of mind in order to bring them up correctly. When the parents regard the cry of each child—this child needs a certain food, or that child seeks something—they prepare suitable meals, give the children sound training, and advise them on their problems. The parents lead their children in the way conducive to their health and suited to their desires. All parents worthy of the name make sacrifices for the happiness of their children. Such people are ideal

parents and are also a manifestation of the spirit of the Bodhisattva Regarder of the Cries of the World.

At work, managers and supervisors must discern in each person who works under them what his character is, how much ability he has what he is dissatisfied with, what he is worried about, and what hope or ambition he cherishes, and they must guide and manage each employee in the way best suited to him. Through such discernment, guidance, and management, they can supervise a large number of people and can cultivate each one's ability. Managers can then efficiently accomplish the work in their charge. The need of such a spirit and ability is even greater in the case of high executives and presidents of companies, teachers responsible for the education of many students, politicians, and government ministers. All leaders need accurate insight into human nature and the spirit of great compassion that makes one willing to undergo any self-sacrifice for the sake of others, as with the Bodhisattva Regarder of the Cries of the World.

A believer in the Lotus Sutra, who has the earnest wish to spread the Buddha's teachings abroad, to lead all people to the way of the perfection of their character, and to establish an ideal society in this world based on the spirit of great benevolence and compassion shown by the Bodhisattva Regarder of the Cries of the World, must clearly discern the worries, sufferings, and desires of those around him. He must also be able to lead those people freely with the tactful means best suited to each one. Then he can effectively carry out the practices of the bodhisattvas.

By virtue of his supernatural power, the Bodhisattva Regarder of the Cries of the World can save all living beings from the seven dangers and three poisons, give them what they desire, and preach the Law freely by appearing in whichever of his thirty-three incarnations suits the nature of the follower. The supernatural power displayed by this bodhisattva is the goal that a believer in the Lotus Sutra must endeavor to reach by following the example of the bodhisattva, and it is also the ideal required of a leader, who must set an example for others through his position.

THE COMPASSION OF AVALOKITEŚVARA. Since ancient times, statues and paintings of the Bodhisattva Regarder of the Cries of the World have featured a very compassionate and peaceful facial expression. Buddhist sculptors and painters have traditionally depicted this bodhisattva as an

ideal leader characterized by gentleness, tolerance, and compassion. Our minds are naturally mellowed by worshiping a sculpture or painted image of this bodhisattva.

Dr. Hideki Yukawa, a theoretical physicist and winner of the Nobel Prize for physics in 1951, had a photograph of the Eleven-faced Kannon with a Thousand Arms made the frontispiece of his book *Man and Science*. He appended the following commentary: "Although this image of Kannon has eleven faces and a thousand arms, it seems to lose nothing of the harmony of the whole body and radiates mental peace. It may not suit the taste of modern people, and its perfect features may instead dissatisfy them somewhat. People today possess many faces and arms as a result of the remarkable progress of science and technology. They now have new eyes for their work, such as the microscope and periscope. They have produced magic hands in order to avoid the danger of radioactivity. Electronic computers have replaced men's brains. These all aid the advance of human beings through science. People today, however, live in a world surrounded by machinery, and have gradually become angular and nervy. They seem to be in the process of discovering a fresher, sharper, more streamlined beauty. A peaceful and compassionate expression like that of Kannon is not to be seen in today's people. There is a certain danger in the tendency to believe that a person who is not somewhat neurotic is abnormal. But is it not true that the more marked this tendency becomes, the more deeply and keenly do they seek mental peace and world peace?"

How can we attain the self-sacrificing spirit, the supreme discerning power and leadership of the Bodhisattva Regarder of the Cries of the World? We can do this only by receiving, keeping, cultivating, and practicing the teachings preached by Sakyamuni Buddha. This bodhisattva has also obtained his supernatural power by means of the truth preached by the Buddha. This is clearly expressed in the sutra as follows: "The Bodhisattva Infinite Thought said to the Buddha: 'World-honored One! Let me now make an offering to the Bodhisattva Regarder of the Cries of the World.' "

"Thereupon he unloosed from his neck a necklace of pearls worth a hundred thousand pieces of gold and presented it to him, making this remark: 'Good sir! Accept this pious gift of a pearl necklace.' But the Bodhisattva Regarder of the Cries of the World would not accept it.

"Again the Bodhisattva Infinite Thought addressed the Bodhisattva Regarder of the Cries of the World: 'Good sir! Out of compassion for us, accept this necklace.' Then the Buddha said to the Bodhisattva Re-

garder of the Cries of the World: 'Out of compassion for this Bodhisattva Infinite Thought and the four groups, and for the gods, dragons, *yakshas, gandharvas, asuras, garuḍas, kiṃnaras, mohoragas,* human and nonhuman beings, and others, accept this necklace.' Then the Bodhisattva Regarder of the Cries of the World, having compassion for all the four groups and the gods, dragons, human and nonhuman beings, and others, accepted the necklace, and dividing it into two parts, offered one part to Sakyamuni Buddha and offered the other to the stupa of the Buddha Abundant Treasures."

The division of the necklace into two by the Bodhisattva Regarder of the Cries of the World indicates the following: "I owe my supernatural power to the Tathāgata Sakyamuni, who taught me the truth, and to the Tathāgata Abundant Treasures, who bore witness to the truth." The bodhisattva revealed here that he had obtained his transcendent power as the result of realizing and practicing the truth taught by the Tathāgata Sakyamuni. Since many people have lost sight of this important point, they entertain the superstitious and simplistic belief that they will be saved from their sufferings by merely keeping in mind and revering the Bodhisattva Regarder of the Cries of the World. Modern people must reject such a mistaken belief entirely.

THE VOW OF AVALOKITEŚVARA. We can understand this clearly through the following verse spoken by the Buddha in answer to the inquiry of the Bodhisattva Infinite Thought as to why this bodhisattva was named Regarder of the Cries of the World.

> "Listen to the deeds of the Cry Regarder,
> Who well responds to every quarter;
> His vast vow is deep as the sea,
> Inconceivable in its eons.
> Serving many thousands of *koṭis* of buddhas,
> He has vowed a great pure vow."

To paraphrase: Listen first to all the deeds that the Bodhisattva Regarder of the Cries of the World has accumulated. This bodhisattva made a vow to help all people out of difficulties in the way suited to each one. His vast vow is as deep as the sea and inconceivable by ordinary people for eons. With such a vast vow, he has served countless buddhas and has vowed a great pure vow.

From the above verse, we see that all the supernatural powers of the

Bodhisattva Regarder of the Cries of the World are based on his vow to save all living beings by means of his powers, and that he obtained such powers as the result of his having made this vow and having prac ticed the Buddha's teachings for a very long time. The prose portion of the chapter indicates the effect of the bodhisattva's supernatural power and the verse portion its cause—the great vow itself. Through both portions of this chapter, the Buddha teaches us that if we make vows to benefit others and vows of compassion, and practice with a steadfast mind, we will surely attain the same stage as the Bodhisattva Regarder of the Cries of the World.

The verse portion of this chapter is one of the famous in the Lotus Sutra. In the first part the Buddha mentions various difficulties and calamities that beset living beings. Then, summarizing, he preaches as follows:

"The living, crushed and harassed,
Oppressed by countless pains:
The Cry Regarder with his mystic wisdom
Can save such a suffering world.
Perfect in supernatural powers,
Widely practiced in wisdom and tact,
In the lands of the universe there is no place
Where he does not manifest himself.
All the evil states of existence,
Hells, ghosts, and animals,
Sorrows of birth, age, disease, death,
All by degrees are ended by him."

The mystic wisdom of the Cry Regarder is one through whose power he can discern people's minds and can give them the teaching of salvation suited to them. The Cry Regarder desires to be perfect in such supernatural powers as can save a suffering world. He wishes to practice wisdom and tact extensively and to manifest himself to save people throughout the universe. He aspires to save those who have fallen into the evil states of existence, including the realms of the hells, ghosts, and animals. He is also anxious to gradually remove the sorrows of birth, age, disease, and death from people's minds, and finally to lead them to extinguish all sorrows. This is the great vow taken by the Cry Regarder.

According to the extant Sanskrit text of the sutra, the above verse is followed by the sentences: "Hearing from the Buddha this, / Infinite

Thought with joy and satisfaction / Spoke thus in verse." When this verse portion from the Sanskrit is inserted, the continuity becomes clearer and harmonizes with the whole of the Lotus Sutra. The next portion should be considered as the verses with which the Bodhisattva Infinite Thought, moved by the verses spoken by the Buddha concerning the various vows of compassion of the Cry Regarder, answered commending the Bodhisattva Regarder of the Cries of the World.

"True regard, serene regard,
Far-reaching wise regard,
Regard of pity, compassionate regard,
Ever longed for, ever looked for!
Pure and serene in radiance,
Wisdom's sun destroying darkness,
Subduer of woes of storm and fire,
Who illumines all the world!
Law of pity, thunder quivering,
Compassion wondrous as a great cloud,
Pouring spiritual rain like nectar,
Quenching the flames of distress!
In disputes before a magistrate,
Or in fear in battle's array,
If he thinks of the Cry Regarder's power
All his enemies will be routed.
His is the wondrous voice, voice of the world-regarder,
Brahma-voice, voice of the rolling tide,
Voice all world-surpassing,
Therefore ever to be kept in mind,
With never a doubting thought.
Regarder of the World's Cries, pure and holy,
In pain, distress, death, calamity,
Able to be a sure reliance,
Perfect in all merit,
With compassionate eyes beholding all,
Boundless ocean of blessings!
Prostrate let us revere him."

True regard signifies the bodhisattva's ability to penetrate the truth, serene regard his freedom from illusions, far-reaching wise regard his

perfected wisdom of saving all living beings, regard of pity his pity for all suffering living beings and his determination to save them from such a state, and compassionate regard the compassion by which he leads them to happiness. These regards imply admiration of the eyes with which the Bodhisattva Regarder of the Cries of the World is endowed. To admire the eyes of the bodhisattva, of course, indicates admiration of his mind.

The phrase "ever longed for, ever looked for" means that we desire to have eyes (a mind) like the Bodhisattva Regarder of the Cries of the World and to take the bodhisattva as our model.

Because of his compassionate mind, the bodhisattva radiates a ray of pure and serene light and illuminates everything around him. This is the ray of light emitted by his warm character, and it naturally brightens the minds of those around him. The phrase "pure and serene in radiance" includes this very holy meaning. His wisdom's sun destroys darkness. As often mentioned in this book, darkness disappears as soon as true wisdom's sun shines upon it, because darkness comes from the state in which the real existence of all things is covered with illusion. When illusion vanishes, various calamities will disappear and the whole of society will become bright. This state is expressed in the lines, "Subduer of woes of storm and fire, / Who illumines all the world!"

The words "law of pity, thunder quivering" commend the great power of the precepts kept by the bodhisattva. The worth of the precepts depends on the fundamental spirit of the person who establishes and keeps them. The value of rules, laws, and ordinances depends on the spirit of those who establish and issue them. The more selfishness their spirit contains, the lower the value of such rules, laws, and ordinances becomes. It is not good to ignore the general public, forcing people to observe difficult laws or rules simply because the formulaters of such laws have themselves already reached a high state of mind; laws or rules based on such a self-centered and self-satisfied premise are inferior.

On the other hand, the precepts of the Bodhisattva Regarder of the Cries of the World arise from his compassionate mind, through which he feels pity for all living beings and desires to remove their sufferings. His precepts, based on his compassionate mind, have as great a power as the roll of thunder. Here is the model for those who are in positions of leadership.

A profound meaning is included in the following lines: "Compassion wondrous as a great cloud, / Pouring spiritual rain like nectar, /

Quenching the flames of distress!" Compassion indicates the spirit of the Bodhisattva Regarder of the Cries of the World, who desires to make all living beings happy. His compassionate mind is as infinite as a great cloud covering the sky. With this spirit, he pours the rain of the Law on living beings and quenches the flames of their distress, just as the rain of dew reinvigorates withered plants.

The supernatural power of this bodhisattva is described in the following lines: "In disputes before a magistrate, / Or in fear in battle's array, / If he thinks of the Cry Regarder's power / All his enemies will be routed." Here we must read between the lines. All disputes, large or small, originate in the conflict of egos. They come from man's merciless mind, which does not care what becomes of others, and his intolerant mind, which cannot forgive others. At such times, we must keep in mind the name of the Bodhisattva Regarder of the Cries of the World and must think of his power. The bodhisattva has made a great vow to regard the cries of people's minds and to remove their sufferings. We must remember his gentle mind, his self-sacrificing spirit, and his compassionate face, full of warmth. Then there will be responsive communion between his mind and ours.

RESPONSIVE COMMUNION. If we think of the Bodhisattva Regarder of the Cries of the World, our mind is spontaneously led to the same mental stage as his. As a result, we will generate feelings of warmth and tolerance. We can rid ourselves of disputatiousness caused by egoism and attain a peaceful state of mind. We will feel easy even in conflicts and disputes, and accordingly these will be brought to a peaceful settlement. This is the true meaning of responsive communion between the bodhisattva and ordinary people.

The following lines also contain heartening words: "His is the wondrous voice, voice of the world-regarder, / Brahma-voice, voice of the rolling tide, / Voice all world-surpassing, / Therefore ever to be kept in mind." As mentioned before, "the wondrous voice" means the word of the truth. The words "voice of the world-regarder" have already been explained. The words "Brahma-voice" express the idea of the teaching preached with a pure mind. The words "voice of the rolling tide" indicate that the teaching affects the depth of listeners' minds, just as the voice of the rolling tide reverberates within one even at a long distance. The words "voice all world-surpassing" mean the teaching

with the supernatural power that enables it to overcome any illusion and suffering in the world. Therefore, all living beings should ever keep in mind the Bodhisattva Regarder of the Cries of the World, who preaches the teaching that is supreme in every respect, and should desire to be like this bodhisattva.

The verse section ends with the following lines:

"With never a doubting thought.
Regarder of the World's Cries, pure and holy,
In pain, distress, death, calamity,
Able to be a sure reliance,
Perfect in all merit,
With compassionate eyes beholding all,
Boundless ocean of blessings!
Prostrate let us revere him."

We must not keep in mind the Bodhisattva Regarder of the Cries of the World doubting whether our desire will be accomplished or not. We can always rely upon this bodhisattva in the face of pain, distress, death, and calamity. He is perfect in all merits and beholds all living beings with his compassionate eyes. All blessings can be bestowed on us by virtue of his power of compassion. For this reason we must prostrate ourselves before him, revering him and following his practices.

Chapter 25 ends with the following words: "Thereupon the Bodhisattva Stage Holder rose from his seat, and went before and said to the Buddha: 'World-honored One! If any living being hears of the sovereign work and the all-sided transcendent powers shown in this chapter of the Bodhisattva Regarder of the Cries of the World, it should be known that the merits of this man are not a few.'

"While the Buddha preached this chapter of the All-sided One, the eighty-four thousand living beings in the assembly all set their minds upon Perfect Enlightenment, with which nothing can compare."

Summarizing the teachings of this chapter, the following three points may be mentioned:

The first teaching is: If a person is in a position of leadership, he must regard the wishes of all the people and with a perfect mind of compassion sacrifice himself for the suffering people, and he must help them in their suffering and distress. The second teaching is: When a person is

confronted by a crushing or harassing problem or any conflict, or feels the urge to indulge in any evil, he should call to mind the Bodhisattva Regarder of the Cries of the World, who is gentle, peaceful, and tolerant. Then he will be able to open his mind and cope calmly with any problem, however crushing or harassing. He will also become free of disputatiousness and all evil impulses. The third teaching is: A person should aim at reaching the mental stage of the Bodhisattva Regarder of the Cries of the World, who possesses excellent virtue and supernatural power. For this purpose, he must follow the teaching of the truth taught by the Tathāgata Sakyamuni and practice the disciplines without retrogression.

From these three teachings, we can well understand the true intention of the Buddha in this chapter.

- Extracted from the book 'Buddhism For Today', commentary by Nikkyo Niwano - courtesy of Kosei Publishing Co, Tokyo, Japan.

THE
HEART OF PRAJNA PARAMITA SUTRA

Translated into English by **The Buddhist Text Translation Society, San Francisco.**

When Avalokiteshvara Bodhisattva was practicing the profound Prajna Paramita, he illuminated the five Skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So, too, are feeling, cognition, formation, and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced. Not destroyed, not defiled, not pure, and they neither increase nor diminish. Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness; no eyes, ears, nose, tongue, body, or mind; no sights, sounds, smells, tastes, objects of touch, or dharmas; no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, no way, and no understanding and no attaining.

Because nothing is attained, the Bodhisattva, through reliance on Prajna Paramita, is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream — thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain Annutara-Samyaksambohdi through reliance on Prajna Paramita. Therefore, know that Prajna Paramita is a great spiritual-mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this:

Gate Gate Paragate Parasamgate Bodhi Svaha!

南無護法韋馱尊天菩薩



VERSE OF TRANSFERENCE

回向偈

hui xiang ji

May the merit and virtue accrued from this work,
Adorn the Buddhas' Pure Lands,
Repaying four kinds of kindness above,
And aiding those suffering in the paths below

May those who see and hear of this,
All bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in ultimate bliss.

Translated into English by:
Buddhist Text Translation Society
Dharma Realm Buddhist University
City of Ten Thousand Buddhas
Talmage, California 95481, USA

願 yuan 以 yi 此 ci 功 gong 德 de

普 pu 及 ji 於 yu 一 yi 切 qie

法 fa 界 jie 有 you 情 qing 眾 zhong

皆 jie 共 gong 成 cheng 佛 fo 道 dao

七佛滅罪真言

離婆離婆帝。求訶求訶帝。陀羅尼帝。尼訶囉帝。毗黎你帝。摩訶伽帝。眞陵乾帝。莎婆訶。

li po li po di qiu he qiu he di tuo luo ni di ni he la di pi li ni di mo he qie di zhen ling qian di sha po he

藥師灌頂真言

yao shi guan ding zhen yan

南無薄伽伐帝。鞞殺社。窶嚕薜琉璃。鉢喇婆。

nan wu bo qie fa di。bi sha she。ju lu pi liu li。bo la po。

喝囉闍也。怛他揭哆耶。阿囉喝帝。三藐三勃

he la she ye。da ta jie duo ye。a la he di。san miao san bo

陀耶。怛姪他。唵。鞞殺逝。鞞殺逝。鞞殺社。三沒

tuo ye。da zhi ta。an。bi sha shi。bi sha shi。bi sha she。san mo

揭帝莎訶。

jie di sha he。

經藏智慧如海
jing zang zhi hui ru hai

拜・起

自皈依僧當願眾生統理
zi gui yi seng dang yuan zhong sheng tong li

大眾一切無礙和南聖眾
da zhong yi qie wu ai he nan sheng zhong

拜・起・問訊・起

自皈依上師
zi gui yi shang shi

當願眾生福慧圓滿共成佛道
dang yuan zhong sheng fu hui yuan man gong cheng fo dao

三皈依 san gui yi

自皈依佛，當願眾生，體解
zi gui yi fo, dang yuan zhong sheng, ti jie

大道，發無上心。
da dao, fa wu shang xin.

（拜・起）

自皈依法，當願眾生，深入
zi gui yi fa, dang yuan zhong sheng, shen ru

唵折隸主隸準提娑婆訶

an zhe li zhu li zhun ti suo po he

誦108遍

我昔所造諸惡業。

wo xi suo zao zhu e ye

皆由無始貪瞋癡。

jie you wu shi tan chen chi

從身語意之所生。

cong shen yu yi zhi suo sheng

一切我今皆懺悔。

yi qie wo jin jie chan hui

唵嘛呢叭彌吽

an ma ni pad me hum

誦108遍

稽首皈依蘇悉帝

qi shou gui yi su xi di

頭面頂禮七俱胝

tou mian ding li qi ju zhi

我今稱讚大準提

wo jin chen zan da zhun ti

惟願慈悲垂加護

wei yuan ci bei chui jia hu

南無薩哆喃。三藐三菩陀。俱胝喃。怛姪他。唵。

nan wu sa duo nan san miao san pu tuo ju zhi nan da zhi ta an

折隸。主隸。準提娑婆訶。

zhe li zhu li zhun ti suo po he

波羅蜜多。是大神咒。是大明咒。是無

bo luo mi duo shi da shen zhou shi da ming zhou shi wu

上咒。是無等等咒。能除一切苦。真實

shang zhou shi wu deng deng zhou neng chu yi qie ku zhen shi

不虛。故說般若波羅蜜多咒。即說咒曰

bu xu gu shuo bo re bo luo mi duo zhou ji shuo zhou yue

。揭諦揭諦。波羅揭諦。波羅僧揭諦。

jie di jie di bo luo jie di bo luo seng jie di

菩提薩婆訶。

pu ti sa po he

滅道。無智亦無得。以無所得故。菩提

mie dao wu zhi yi wu de yi wu suo de gu pu ti

薩埵。依般若波羅蜜多故。心無罣礙。

sa duo yi bo re bo luo mi duo gu xin wu gua ai

無罣礙故。無有恐怖。遠離顛倒夢想。

wu gua ai gu wu you kong bu yuan li dian dao meng xiang

究竟涅槃。三世諸佛。依般若波羅蜜多

jiu jing nie pan san shi zhu fo yi bo re bo luo mi duo

故。得阿耨多羅三藐三菩提。故知般若

gu de a nou duo luo san miao san pu ti gu zhi bo re

諸 zhu 法 fa 空 kong 相 xiang 。不 bu 生 sheng 不 bu 滅 mie 。不 bu 垢 gou 不 bu 淨 jing 。不 bu 增 zeng

不 bu 減 jian 。是 shi 故 gu 空 kong 中 zhong 無 wu 色 se 。無 wu 受 shou 想 xiang 行 hang 識 shi 。無 wu

眼 yan 耳 er 鼻 bi 舌 she 身 shen 意 yi 。無 wu 色 se 聲 sheng 香 xiang 味 wei 觸 chu 法 fa 。無 wu 眼 yan

界 jie 。乃 nai 至 zhi 無 wu 意 yi 識 shi 界 jie 。無 wu 無 wu 明 ming 。亦 yi 無 wu 無 wu 明 ming

盡 jin 。乃 nai 至 zhi 無 wu 老 lao 死 si 。亦 yi 無 wu 老 lao 死 si 盡 jin 。無 wu 苦 ku 集 ji

唎○ li 蘇 su 嚧 lu 蘇 su 嚧○ lu 菩 pu 提 ti 夜 ye 菩 pu 提 ti 夜○ ye 菩 pu 馱 tuo 夜 ye 菩 pu 馱 tuo 夜○ ye 彌 mi

帝 di 唎 li 夜○ ye 那 nu 囉 la 謹 jin 墀○ chi 地 di 利 li 瑟 se 尼 ni 那○ nu 婆 po 夜 ye 摩 mo 那○ nu 娑 suo 婆 po

訶○ he 悉 xi 陀 tuo 夜○ ye 娑 suo 婆 po 訶○ he 摩 mo 訶 he 悉 xi 陀 tuo 夜○ ye 娑 suo 婆 po 訶○ he 悉 xi 陀 tuo 喻 yu

藝○ yi 室 shi 皤 po 囉 la 夜○ ye 娑 suo 婆 po 訶○ he 那 nu 囉 la 謹 jin 墀○ chi 娑 suo 婆 po 訶○ he 摩 mo 囉 la 那 nu

囉○ la 娑 suo 婆 po 訶○ he 悉 xi 囉 la 僧 seng 阿 e 穆 mu 佉 qie 耶○ ye 娑 suo 婆 po 訶○ he 娑 suo 婆 po 摩 mo 訶 he

俱 ju 盧 lu 俱 ju 盧 lu 羯 jie 蒙○ meng 度 du 盧 lu 度 du 盧 lu 罰 fa 闍 she 耶 ye 帝○ di 摩 mo 訶 he 罰 fa

闍 she 耶 ye 帝○ di 陀 tuo 囉 la 陀 tuo 囉○ la 地 di 唎 li 尼○ ni 室 shi 佛 fo 囉 la 耶○ ye 遮 zhe 囉 la 遮 zhe

囉○ la 麼 mo 麼 mo 罰 fa 摩 mo 囉○ la 穆 mu 帝 di 隸○ li 伊 yi 醯 xi 伊 yi 醯○ xi 室 shi 那 nu 室 shi 那○ nu

阿 a 囉 la 嘇○ shen 佛 fo 囉 la 舍 she 利○ li 罰 fa 沙 sha 罰 fa 嘇○ shen 佛 fo 囉 la 舍 she 耶○ ye 呼 hu 盧 lu

呼 hu 盧 lu 摩 mo 囉○ la 呼 hu 盧 lu 呼 hu 盧 lu 醯 xi 利○ li 娑 suo 囉 la 娑 suo 囉○ la 悉 xi 唎 li 悉 xi

室(shi)佛(fo)囉(la)楞(leng)馱(tuo)婆(po)。南(na)無(mo)那(nu)囉(la)謹(jin)墀(chi)。醯(xi)唎(li)摩(mo)訶(he)皤(po)

哆(duo)沙(sha)咩(mie)。薩(sa)婆(po)阿(e)他(ta)豆(dou)輸(shu)朋(peng)。阿(a)逝(shi)孕(yun)。薩(sa)婆(po)薩(sa)哆(duo)

那(na)摩(mo)婆(po)薩(sa)哆(duo)那(na)摩(mo)婆(po)伽(qie)。摩(mo)罰(fa)特(te)豆(dou)。怛(da)姪(zhi)他(ta)。唵(an)。

阿(e)婆(po)盧(lu)醯(xi)。盧(lu)迦(jia)帝(di)。迦(jia)羅(luo)帝(di)。夷(yi)醯(xi)唎(li)。摩(mo)訶(he)菩(pu)提(ti)

薩(sa)埵(duo)。薩(sa)婆(po)薩(sa)婆(po)。摩(mo)囉(la)摩(mo)囉(la)。摩(mo)醯(xi)摩(mo)醯(xi)唎(li)馱(tuo)孕(yun)。

千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼（三稱）

qian shou qian yan guan shi yin pu sa guang da yuan man wu yi da bei xin tuo luo ni (san cheng)

南無喝囉怛那哆囉夜耶。南無阿唎耶婆盧

na mo he la da nu duo la ye ye na mo e li ye po lu

羯帝爍鉢囉耶。菩提薩埵婆耶。摩訶薩埵婆

jie di shuo bo la ye pu ti sa duo po ye mo he sa duo po

耶。摩訶迦盧尼迦耶。唵。薩皤囉罰曳。數怛那

ye mo he jia lu ni jia ye an sa po la fa ye shu da nu

怛寫。南無悉吉嚟埵伊蒙阿唎耶。婆盧吉帝

da xie na mo xi ji li duo yi meng e li ye po lu ji di

爾時持地菩薩即從座起・前白佛言・「世
er shi chi di pu sa ji cong zuo qi qian bai fo yan shi

尊・若有眾生聞是觀世音菩薩品自在之業
zun ruo you zhong sheng wen shi guan shi yin pu sa pin zi zai zhi ye

、普門示現神通力者・當知是人功德不少
pu men shi xian shen tong li zhe dang zhi shi ren gong de bu shao

。」佛說是普門品時・眾中八萬四千眾生
fo shuo shi pu men pin shi zhong zhong ba wan si qian zhong sheng

、皆發無等等阿耨多羅三藐三菩提心。
jie fa wu deng deng a nou duo luo san miao san pu ti xin

妙法蓮華經觀世音菩薩普門品
miao fa lian hua jing guan shi yin pu sa pu men pin

勝彼世間音・
sheng bi shi jian yin

念念勿生疑・
nian nian wu sheng yi

於苦惱死厄、
yu ku nao si e

具一切功德・
ju yi qie gong de

福聚海無量・
fu ju hai wu liang

是故須常念。
shi gu xu chang nian

觀世音淨聖・
guan shi yin jing sheng

能爲作依怙。
neng wei zuo yi hu

慈眼視眾生・
ci yan shi zhong sheng

是故應頂禮。
shi gu ying ding li

悲體戒雷震 ·
bei ti jie lei zhen

慈意妙大雲 ·
ci yi miao da yun

澍甘露法雨 ·
shu gan lu fa yu

滅除煩惱焰 ○
mie chu fan nao yan

諍訟經官處 ·
zheng song jing guan chu

怖畏軍陣中 ·
bu wei jun zhen zhong

念彼觀音力 ·
nian bi guan yin li

眾怨悉退散 ○
zhong yuan xi tui san

妙音觀世音 ·
miao yin guan shi yin

梵音海潮音 ·
fan yin hai chao yin

生老病死苦 •
sheng lao bing si ku

眞觀清淨觀 •
zhen guan qing jing guan

悲觀及慈觀 •
bei guan ji ci guan

無垢清淨光 •
wu gou qing jing guang

能伏災風火 •
neng fu zai feng huo

以漸悉令滅 ○
yi jian xi ling mie

廣大智慧觀 •
guang da zhi hui guan

常願常瞻仰 ○
chang yuan chang zhan yang

慧日破諸闇 •
hui ri po zhu an

普明照世間 ○
pu ming zhao shi jian

眾生被困厄•
zhong sheng bei kun e

觀音妙智力•
guan yin miao zhi li

具足神通力•
ju zu shen tong li

十方諸國土•
shi fang zhu guo tu

種種諸惡趣•
zhong zhong zhu e qu

無量苦逼身•
wu liang ku bi shen

能救世間苦○
neng jiu shi jian ku

廣修智方便•
guang xiu zhi fang bian

無剎不現身○
wu sha bu xian shen

地獄鬼畜生•
di yu gui chu sheng

念彼觀音力 ●
nian bi guan yin li

疾走無邊方 ○
ji zou wu bian fang

蚖蛇及蝮蠍 ●
yuan she ji fu xie

氣毒煙火燃 ●
qi du yan huo ran

念彼觀音力 ●
nian bi guan yin li

尋聲自回去 ○
xun sheng zi hui qu

雲雷鼓掣電 ●
yun lei gu che dian

降雹澍大雨 ●
jiang bao shu da yu

念彼觀音力 ●
nian bi guan yin li

應時得消散 ○
ying shi de xiao san

咒詛諸毒藥、 zhou zu zhu du yao

念彼觀音力． nian bi guan yin li

或遇惡羅剎、 huo yu e luo sha

念彼觀音力． nian bi guan yin li

若惡獸圍繞． ruo e shou wei rao

所欲害身者． suo yu hai shen zhe

還著於本人。 huan zhuo yu ben ren

毒龍諸鬼等． du long zhu gui deng

時悉不敢害。 shi xi bu gan hai

利牙爪可怖． li ya zhao ke bu

念彼觀音力，咸即起慈心。
nian bi guan yin li, xian ji qi ci xin.

或遭王難苦，臨刑欲壽終，
huo zao wang nan ku, lin xing yu shou zhong,

念彼觀音力，刀尋段段壞。
nian bi guan yin li, dao xun duan duan huai.

或囚禁枷鎖，手足被杻械，
huo qiu jin jia suo, shou zu bei niu xie,

念彼觀音力，釋然得解脫。
nian bi guan yin li, shi ran de jie tuo.

或在須彌峯 •
huo zai xu mi feng

念彼觀音力 •
nian bi guan yin li

或被惡人逐 •
huo bei e ren zhu

念彼觀音力 •
nian bi guan yin li

或值怨賊繞 •
huo zhi yuan zei rao

爲人所推墮 •
wei ren suo tui duo

如日虛空住 ○
ru ri xu kong zhu

墮落金剛山 •
duo luo jin gang shan

不能損一毛 ○
bu neng sun yi mao

各執刀加害 •
ge zhi dao jia hai

心念不空過 •
xin nian bu kong guo

假使興害意 •
jia shi xing hai yi

念彼觀音力 •
nian bi guan yin li

或漂流巨海 •
huo piao liu ju hai

念彼觀音力 •
nian bi guan yin li

能滅諸有苦。
neng mie zhu you ku

推落大火坑 •
tui luo da huo keng

火坑變成池。
huo keng bian cheng chi

龍魚諸鬼難 •
long yu zhu gui nan

波浪不能沒。
bo lang bu neng mei

具足妙相尊 •
ju zu miao xiang zun

汝聽觀音行 •
ru ting guan yin xing

弘誓深如海 •
hong shi shen ru hai

侍多千億佛 •
shi duo qian yi fo

我爲汝略說 •
wo wei ru lue shuo

偈答無盡意 •
ji da wu jin yi

善應諸方所 •
shan ying zhu fang suo

歷劫不思議 •
li jie bu si yi

發大清淨願 。
fa da qing jing yuan

聞名及見身 •
wen ming ji jian shen

佛・一分奉多寶佛塔。「無盡意・觀世
fo yi fen feng duo bao fo ta wu jin yi guan shi

音菩薩有如是自在神力・遊於娑婆世界
yin pu sa you ru shi zi zai shen li you yu suo po shi jie

。」爾時無盡意菩薩以偈問曰
er shi wu jin yi pu sa yi ji wen yue

「世尊妙相具・我今重問彼・
shi zun miao xiang ju wo jin chong wen bi

佛子何因緣・名爲觀世音。」
fo zi he yin yuan ming wei guan shi yin

薩及四眾天、龍、夜叉、乾闥婆、阿修

sa ji si zhong tian long ye cha qian ta po a xiu

羅、迦樓羅、緊那羅、摩睺羅伽、人、

luo jia lou luo jin na luo mo hou luo qie ren

非人等故．受是瓔珞。」即時觀世音菩

fei ren deng gu shou shi ying luo ji shi guan shi yin pu

薩愍諸四眾及於天、龍、人、非人等．

sa min zhu si zhong ji yu tian long ren fei ren deng

受其瓔珞．分作二分．一分奉釋迦牟尼

shou qi ying luo fen zuo er fen yi fen feng shi jia mou ni

價值百千兩金、而以與之·作是言·「

jia zhi bai qian liang jin er yi yu zhi zuo shi yan

仁者，受此法施珍寶瓔珞。」時觀世音

ren zhe shou ci fa shi zhen bao ying luo shi guan shi yin

菩薩不肯受之。無盡意復白觀世音菩薩

pu sa bu ken shou zhi wu jin yi fu bai guan shi yin pu sa

言·「仁者愍我等故·受此瓔珞。」爾

yan ren zhe min wo deng gu shou ci ying luo er

時佛告觀世音菩薩·「當愍此無盡意菩

shi fo gao guan shi yin pu sa dang min ci wu jin yi pu

一心供養觀世音菩薩。是觀世音菩薩摩
yi xin gong yang guan shi yin pu sa shi guan shi yin pu sa mo

訶薩．于怖畏急難之中、能施無畏．是
he sa yu bu wei ji nan zhi zhong neng shi wu wei shi

故此娑婆世界、皆號之爲施無畏者。」
gu ci suo po shi jie jie hao zhi wei shi wu wei zhe

無盡意菩薩白佛言．「世尊．我今當供
wu jin yi pu sa bai fo yan shi zun wo jin dang gong

養觀世音菩薩。」即解頸眾寶珠瓔珞、
yang guan shi yin pu sa ji jie jing zhong bao zhu ying luo

羅 luo、摩 mo 睺 hou 羅 luo 伽 qie、人 ren、非 fei 人 ren 等 deng 身 shen 得 de 度 du 者 zhe・

即 ji 皆 jie 現 xian 之 zhi 而 er 爲 wei 説 shuo 法 fa。應 ying 以 yi 執 zhi 金 jin 剛 gang 神 shen 得 de 度 du

者 zhe・即 ji 現 xian 執 zhi 金 jin 剛 gang 神 shen 而 er 爲 wei 説 shuo 法 fa。無 wu 盡 jin 意 yi・

是 shi 觀 guan 世 shi 音 yin 菩 pu 薩 sa 成 cheng 就 jiu 如 ru 是 shi 功 gong 德 de・以 yi 種 zhong 種 zhong 形 xing

、遊 you 諸 zhu 國 guo 土 tu・度 du 脱 tuo 眾 zhong 生 sheng・是 shi 故 gu 汝 ru 等 deng 應 ying 當 dang

而爲說法。應以長者、居士、宰官、婆
(er wei shuo fa ying yi zhang zhe ju shi zai guan po)

羅門、婦女身得度者・即現婦女身而爲
(luo men fu nu shen de du zhe ji xian fu nu shen er wei)

說法。應以童男、童女身得度者・即現
(shuo fa ying yi tong nan tong nu shen de du zhe ji xian)

童男、童女身而爲說法。應以天、龍、
(tong nan tong nu shen er wei shuo fa ying yi tian long)

夜叉、乾闥婆、阿修羅、迦樓羅、緊那
(ye cha qian ta po a xiu luo jia lou luo jin na)

士 shi 身 shen 而 er 爲 wei 說 shuo 法 fa 。應 ying 以 yi 宰 zai 官 guan 身 shen 得 de 度 du 者 zhe 。即 ji

現 xian 宰 zai 官 guan 身 shen 而 er 爲 wei 說 shuo 法 fa 。應 ying 以 yi 婆 po 羅 luo 門 men 身 shen 得 de 度 du

者 zhe ・即 ji 現 xian 婆 po 羅 luo 門 men 身 shen 而 er 爲 wei 說 shuo 法 fa 。應 ying 以 yi 比 bi 丘 qiu

、比 bi 丘 qiu 尼 ni 、優 you 婆 po 塞 se 、優 you 婆 po 夷 yi 身 shen 得 de 度 du 者 zhe ・

即 ji 現 xian 比 bi 丘 qiu 、比 bi 丘 qiu 尼 ni 、優 you 婆 po 塞 se 、優 you 婆 po 夷 yi 身 shen

者・即現天大將軍身而爲說法。應以毗

zhe ji xian tian da jiang jun shen er wei shuo fa ying yi pi

沙門身得度者・即現毗沙門身而爲說法

sha men shen de du zhe ji xian pi sha men shen er wei shuo fa

。應以小王身得度者・即現小王身而爲

ying yi xiao wang shen de du zhe ji xian xiao wang shen er wei

說法。應以長者身得度者・即現長者身

shuo fa ying yi zhang zhe shen de du zhe ji xian zhang zhe shen

而爲說法。應以居士身得度者・即現居

er wei shuo fa ying yi ju shi shen de du zhe ji xian ju

得度者・即現梵王身而爲説法。應以帝
de du zhe ji xian fan wang shen er wei shuo fa ying yi di

釋身得度者・即現帝釋身而爲説法。應
shi shen de du zhe ji xian di shi shen er wei shuo fa ying

以自在天身得度者・即現自在天身而爲
yi zi zai tian shen de du zhe ji xian zi zai tian shen er wei

説法。應以大自在天身得度者即現大自
shuo fa ying yi da zi zai tian shen de du zhe ji xian da zi

在天身而爲説法。應以天大將軍身得度
zai tian shen er wei shuo fa ying yi tian da jiang jun shen de du

無盡意菩薩・「善男子・若有國土眾生
wu jin yi pu sa shan nan zi ruo you guo tu zhong sheng

、應以佛身得度者・觀世音菩薩即現佛
ying yi fo shen de du zhe guan shi yin pu sa ji xian fo

身而爲説法。應以辟支佛身得度者・即
shen er wei shuo fa ying yi pi zhi fo shen de du zhe ji

現辟支佛身而爲説法。應以聲聞身得度
xian pi zhi fo shen er wei shuo fa ying yi sheng wen shen de du

者・即現聲聞身而爲説法。應以梵王身
zhe ji xian sheng wen shen er wei shuo fa ying yi fan wang shen

億劫、不可窮盡。無盡意・受持觀世音

yi jie bu ke qiong jin wu jin yi shou chi guan shi yin

菩薩名號・得如是無量無邊福德之利。

pu sa ming hao de ru shi wu liang wu bian fu de zhi li

」無盡意菩薩白佛言。「世尊・觀世音

wu jin yi pu sa bai fo yan shi zun guan shi yin

菩薩，云何遊此娑婆世界・云何而爲衆

pu sa yun he you ci suo po shi jie yun he er wei zhong

生說法。方便之力・其事云何。」佛告

sheng shuo fa fang bian zhi li qi shi yun he fo gao

形供養飲食衣服臥具醫藥・于汝意云何

xing gong yang yin shi yi fu wo ju yi yao yu ru yi yun he

・是善男子善女人功德多否。」無盡意

shi shan nan zi shan nu ren gong de duo fou wu jin yi

言・「甚多・世尊。」佛言。「若復有

yan shen duo shi zun fo yan ruo fu you

人受持觀世音菩薩名號・乃至一時禮拜

ren shou chi guan shi yin pu sa ming hao nai zhi yi shi li bai

供養・是二人福、正等無異・千百千萬

gong yang shi er ren fu zheng deng wu yi qian bai qian wan

之 zhi 女 nu ・ 宿 su 植 zhi 德 de 本 ben ・ 眾 zhong 人 ren 愛 ai 敬 jing 。 無 wu 盡 jin 意 yi ・

觀 guan 世 shi 音 yin 菩 pu 薩 sa 有 you 如 ru 是 shi 力 li 。 若 ruo 有 you 眾 zhong 生 sheng 恭 gong 敬 jing 禮 li

拜 bai 觀 guan 世 shi 音 yin 菩 pu 薩 sa ・ 福 fu 不 bu 唐 tang 捐 juan ・ 是 shi 故 gu 眾 zhong 生 sheng 皆 jie

應 ying 受 shou 持 chi 觀 guan 世 shi 音 yin 菩 pu 薩 sa 名 ming 號 hao 。 無 wu 盡 jin 意 yi ・ 若 ruo 有 you

人 ren 受 shou 持 chi 六 liu 十 shi 二 er 億 yi 恆 heng 河 he 沙 sha 菩 pu 薩 sa 名 ming 字 zi ・ 復 fu 盡 jin

恭敬觀世音菩薩．便得離癡。無盡意．
gong jing guan shi yin pu sa bian de li chi wu jin yi

觀世音菩薩有如是等大威神力．多所饒
guan shi yin pu sa you ru shi deng da wei shen li duo suo rao

益。是故眾生常應心念。若有女人、設
yi shi gu zhong sheng chang ying xin nian ruo you nu ren she

欲求男．禮拜供養觀世音菩薩．便生福
yu qiu nan li bai gong yang guan shi yin pu sa bian sheng fu

德智慧之男。設欲求女．便生端正有相
de zhi hui zhi nan she yu qiu nu bian sheng duan zheng you xiang

。」稱其名故，即得解脫。無盡意，觀
cheng qi ming gu ji de jie tuo wu jin yi guan

世音菩薩摩訶薩，威神之力、巍巍如是。
shi yin pu sa mo he sa wei shen zhi li wei wei ru shi

若有眾生多于婬欲，常念恭敬觀世音菩
ruo you zhong sheng duo yu yin yu chang nian gong jing guan shi yin pu

薩，便得離欲。若多瞋恚，常念恭敬觀
sa bian de li yu ruo duo chen hui chang nian gong jing guan

世音菩薩，便得離瞋。若多愚癡，常念
shi yin pu sa bian de li chen ruo duo yu chi chang nian

路。其中一人作是唱言·「諸善男子、

lu qi zhong yi ren zuo shi chang yan zhu shan nan zi

勿得恐怖·汝等應當一心稱觀世音菩薩

wu de kong bu ru deng ying dang yi xin cheng guan shi yin pu sa

名號·是菩薩能以無畏施于眾生·汝等

ming hao shi pu sa neng yi wu wei shi yu zhong sheng ru deng

若稱名者·于此怨賊、當得解脫。」眾

ruo cheng ming zhe yu ci yuan zei dang de jie tuo zhong

商人聞·俱發聲言、「南無觀世音菩薩

shang ren wen ju fa sheng yan na mo guan shi yin pu sa

不能以惡眼視之・況復加害。設復有人

bu neng yi e yan shi zhi kuang fu jia hai she fu you ren

・若有罪、若無罪・杻械枷鎖檢繫其身

ruo you zui ruo wu zui niu xie jia suo jian xi qi shen

・稱觀世音菩薩名者・皆悉斷壞・即得

cheng guan shi yin pu sa ming zhe jie xi duan huai ji de

解脫。若三千大千國土、滿中怨賊・有

jie tuo ruo san qian da qian guo tu man zhong yuan zei you

一商主・將諸商人・齎持重寶、經過險

yi shang zhu jiang zhu shang ren ji chi zhong bao jing guo xian

之難。以是因緣·名觀世音。若復有人
zhi nan yi shi yin yuan ming guan shi yin ruo fu you ren

臨當被害·稱觀世音菩薩名者·彼所執
lin dang bei hai cheng guan shi yin pu sa ming zhe bi suo zhi

刀杖、尋段段壞，而得解脫。若三千大
dao zhang xun duan duan huai er de jie tuo ruo san qian da

千國土·滿中夜叉、羅剎·欲來惱人·
qian guo tu man zhong ye cha luo sha yu lai nao ren

聞其稱觀世音菩薩名者·是諸惡鬼、尚
wen qi cheng guan shi yin pu sa ming zhe shi zhu e gui shang

若有百千萬億衆生・爲求金、銀、琉璃

ruo you bai qian wan yi zhong sheng wei qiu jin yin liu li

、硨磲、瑪瑙、珊瑚、琥珀、眞珠、等

che qu ma nao shan hu hu po zhen zhu deng

寶・入于大海。假使黑風吹其船舫・飄

bao ru yu da hai jia shi hei feng chui qi chuan fang piao

墮羅剎鬼國・其中若有乃至一人稱觀世

duo luo sha gui guo qi zhong ruo you nai zhi yi ren cheng guan shi

音菩薩名者・是諸人等、皆得解脫羅剎

yin pu sa ming zhe shi zhu ren deng jie de jie tuo luo sha

生、受諸苦惱·聞是觀世音菩薩·一心
sheng shou zhu ku nao wen shi guan shi yin pu sa yi xin

稱名·觀世音菩薩即時觀其音聲·皆得
cheng ming guan shi yin pu sa ji shi guan qi yin sheng jie de

解脫。若有持是觀世音菩薩名者·設入
jie tuo ruo you chi shi guan shi yin pu sa ming zhe she ru

大火·火不能燒·由是菩薩威神力故。
da huo huo bu neng shao you shi pu sa wei shen li gu

若爲大水所漂·稱其名號·即得淺處。
ruo wei da shui suo piao cheng qi ming hao ji de qian chu

妙法蓮華經觀世音菩薩普門品
miao fa lian hua jing guan shi yin pu sa pu men pin

姚秦三藏法師
鳩摩羅什譯

爾時無盡意菩薩即從座起・偏袒右肩・
er shi wu jin yi pu sa ji cong zuo qi pian tan you jian

合掌向佛而作是言・「世尊・觀世音菩
he zhang xiang fo er zuo shi yan shi zun guan shi yin pu

薩以何因緣、名觀世音。」佛告無盡意
sa yi he yin yuan ming guan shi yin fo gao wu jin yi

菩薩・「善男子・若有無量百千萬億眾
pu sa shan nan zi ruo you wu liang bai qian wan yi zhong

南無本師釋迦牟尼佛 三稱

na mo ben shi shi jia mou ni fo san cheng

開經偈

kai jing ji

無上甚深微妙法

wu shang shen shen wei miao fa

百千萬劫難遭遇

bai qian wan jie nan zao yu

我今見聞得受持

wo jin jian wen de shou chi

願解如來真實義

yuan jie ru lai zhen shi yi

南無大慈大悲觀世音菩薩（三稱三拜）

na mo da ci da bei guan shi yin pu sa (san cheng san bai)

南無七俱胝佛母準提王菩薩（三稱三拜）

na mo qi ju zhi fo mu zhun ti wang pu sa (san cheng san bai)

南無香雲蓋菩薩摩訶薩
na mo xiang yun gai pu sa mo he sa

南無香雲蓋菩薩摩訶薩
na mo xiang yun gai pu sa mo he sa

南無香雲蓋菩薩摩訶薩
na mo xiang yun gai pu sa mo he sa

爐香讚
lu xiang zan

爐 lu 香 xiang 乍 zha 爇 ruo 法 fa 界 jie 蒙 meng 熏 xun 諸 zhu

佛 fo 海 hai 會 hui 悉 xi 遙 yao 聞 wen 隨 sui 處 chu

結 jie 祥 xiang 雲 yun 誠 cheng 意 yi 方 fang 殷 yin 諸 zhu

佛 fo 現 xian 全 quan 身 shen



南無大慈大悲觀世音菩薩






觀世音菩薩普門品
guān shì yīn pǔ sà pǔ mén pǐn